E NEW MISSIONARY HERALD

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ume II, No. 1
1, 1971

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MESSAGE FROM THE EVP

This Newsletter has an important trialogue about Christian cooperation.

I suggest that the validity of such cooperation depends upon the precise nature of each situation: the actual aims of the several parties, the kind of Marxists involved, the ability of the Christians to anticipate and avoid being manipulated, the possibility of bearing effective Christian witness through such cooperation, a realistic assessment of probable results.

Fundamental to any particular instance, however, is the challenge symbolized by Communism to our very concept of human excellence. Our defining model has been the lonely prophet against the Establishment, Jesus alone on his cross, Luther saying, "Here I stand," Jefferson writing, "I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man." A Protestantism of personal salvation and individual piety has nourished our concern for the claims of the individual: his consciousness, dignity, conscience, rights, freedom, fulfillment.

Now we face a Marxism, particularly in the Thoughts of Mao, which radically asserts the primacy of the community, and makes individualism, careerism, competition the cardinal sins. In this most audacious assertion of selflessness since the New Testament how do we stand? Is religion "what an individual does with his solitariness," as Whitehead asserted? How do we effectively sustain the claims both of the person and his inviolable privacy, and of society with its collective welfare? Can we start with a deeper examination of our own life style in the family of UCBWM?

David M. Stowe

ABOUT THE COVER

"Return of the Prodigal" was painted by Frank Wesley, a fourth generation Christian from India, for the Hiroshima Christian Social Center in 1958 while he was in Japan studying at the Art College of Kyoto University.

Of technical interest is the deep sense of expression achieved without showing the face of either subject. In the original, Mr. Wesley has used pink, which according to Hindu tradition signifies eternity and eternal power, to shade the father's robe, to show him as God, the eternal transcendent one. At the left side, the pink blends into the color of the son's clothing, symbolizing that God came into the world. In contrast, at the right, there is a clear differentiation between the robes of the father and son, showing that God is God, the Father and Creator of all.

CHRISTIAN-MARXIST COOPERATION

In an article entitled "The Same Cells, the Same Barracks" in The Christian Century of September 1, 1971, Emilio Castro, general secretary of the Provisional Commission for Evangelical Unity in Latin America, discusses the question of Christian-Marxist dialogue and collaboration.

This question was stimulated by the recent appearance in his native Uruguay of the Frente Amplio, or Broad Front--a left-wing movement uniting members of all kinds of political parties, from Christian Democrats to nationalists and Marxists. In back of its formation was a common concern for the state of chaos in Uruguay--a depressed economy, a heavy external debt, a strong-handed government, and the violent activities of groups known as Tupamaros.

"Christians face two great difficulties," he writes. "The first is Marxist atheism and materialism." When Marxism "attacks religion as supporting oppression of the have-nots and functioning as a sedative for them"--that is, attacks "not religion but a caricature of religion"--we can "show our Marxist friends that their generalized judgment is in error only by leading a truly Christian life, by exemplifying the hope of building a new future for all mankind."

And the only way to counter atheism (which "surely becomes a moral obligation when the image of God projected by believers is repugnant to conscience") is to "translate the faith into daily practice. And what better opportunity to give true Christian witness than through working side by side with people who, though they disagree with us on fundamentals, are capable of struggling for just human causes."

"The second difficulty that besets Christians with reference to Marxism is the limitation of freedom of worship in socialist countries." Such limitations are understandable, Castro argues, because socialism has triumphed over powers that enjoyed the assistance and protection of the church.

Castro then goes on to state his belief that "Christians ought to cooperate with Marxists for two reasons. 1. Christianity and the church do not exist in order to seek their own good. . . If some program promises to contribute to the well-being of the neighbor, Christians are right to cooperate in it. The possibility of effective love is the motive for their action here--a motive that should far outweigh any fear of what might happen to us as Christians.

"2. To Christians who do not want to be 'made fools of'--who are convinced that if they cooperate they will be 'devoured' to feed some unchristian ideology or well organized political structure--I venture to offer advice. Let them be more active, more militant; let them try more strenuously to persuade others to join in the common effort, so that the new reality it proclaims may come to birth. A fine spectacle it would be if a Christian, or anyone, chose to retreat from the risk of being 'used.' Such a retreat would indeed make him a tool of those who benefit from the prevailing state of affairs."

Castro closes his article with the following point: "Christianity affirms the gospel, the good news of God's love which is received by faith and proclaimed in love toward the neighbor; Marxism, the 'science of society,' provides intellectual tools for understanding and changing society. Which is to say that in politics the question is not one of Christianity and Marxism. The fundamental fact is that there are everywhere men who, out of their concern for justice, set up wise and generous goals and create the social tools necessary to achieve these goals. . . Let us give ourselves with passion to the cause of the Uruguayan man so that, to our surprise, our own witness to the gospel will become credible."

We asked two persons involved in mission in Latin America to respond to this article: Arthur Von Gruenigen, missionary in Mexico, and William J. Nottingham, regional secretary for Latin America.

Arthur Von Gruenigen:

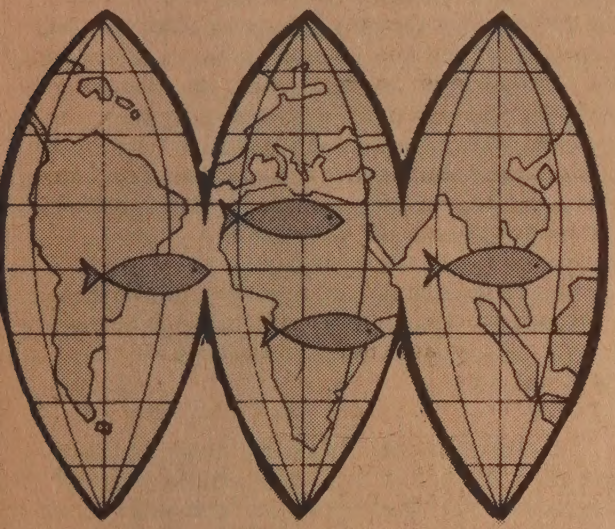
Mr. Castro does not find in the atheism of Marxism any obstacle to cooperation in programs of social reform. Atheism, he believes, is a "moral obligation when the image of God projected by believers is repugnant to conscience." "Marxism, when it attacks religion as supporting oppression of the have-nots and functioning as a sedative for them, is ... attacking not religion but a caricature of religion."

This last statement might mislead some readers into thinking that Marx is not really against religion in its purest forms. He is. Says Marx, "Man makes religion, religion does not make man. In other words, religion is the self-consciousness and self-feeling of man who has either not yet found himself or has already lost himself again ... The abolition of religion as the illusory happiness of the people is required for their real happiness."[1]

Marx would not be bothered by the bourgeois churches of our day. They are rapidly destroying themselves in a Faith Crisis which they do not care to face. The real problem for the Marxists are the Gospel-proclaiming churches of the poor. The reason for this is that in both Marxism and Christianity the poor have a crucial role to play. Engels noted this when he said, "Like (the modern working-class movement) Christianity was originally a movement of oppressed people; it first appeared as

the religion of slaves and emancipated slaves, of poor people deprived of all rights, of peoples subjugated or dispersed by Rome. Both Christianity and the workers' socialism preach forthcoming salvation from bondage and misery; Christianity places this salvation in a life beyond, after death, in heaven; socialism places it in this world, in a transformation of society."[2]

In Marx's long view of history, the poor must inevitably begin to understand how they are being exploited. When the time is ripe they will literally explode in anger and outrage. Then all the structure above them will come crashing down. The Gospel is so dangerous to the



Marxist because it is the only thing powerful enough to <u>defuse</u> the masses. Its effect on man is to make him <u>not</u> conform to the patterns that Marx predicted. Instead of resulting from class conflict, the Gospel of Jesus comes from an overpowering religious idea. Out of the religious idea come certain Gospel virtues which Ernst Troeltsch characterizes in these words: "Since God is active, creative Love, who maketh His sun to rise upon the evil and upon the good, so men who are consecrated to God ought to manifest their love to friend and foe, to the good and to the bad, overcoming hostility and defiance by a generous love which will break down all barriers and awaken love in return. All this implies the need for gentleness, readiness to forgive others, willingness to serve, warmth of feeling in personal relations, magnanimity, modesty, and forbearance. Here too there is no asceticism ... but only a severity which makes almost superhuman demands, and an idealism which is certain that it can break down the dull resistance of the masses and of utilitarian reason."[3]

There is today a great tension between the rich churches and the poor masses. The rich church leaders, who see their kingdoms in danger of crumbling before the onslaught of the poor, are desperately trying to buy off the poor. Instead of proclaiming the Gospel (which they dare not do, or they would have to give up the riches and comforts they so highly prize), they attempt to pass themselves off as political and economic experts, organizers of revolutionary cadres, and stalwart defenders of the poor. Yet it is evident to the poor that these leaders never <u>live</u> with them, nor do they permit their children to attend the same schools that the poor must attend.

Some, not able to believe or proclaim the Gospel, and yet not able to bear the contradictions of a gospel-less, wealthy church, will move into atheistic Marxism. But for those who have personally experienced the effect of the Good News in their lives, and are not ashamed to proclaim it, the following lines by Sir Kenneth Grubb may well serve as marching orders: "The primary task of the Society is to proclaim the Gospel to all creation. This Gospel is that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again from the dead the third day according to the Scriptures ... This and not the urgent tasks of development or the cure of poverty, is the prime essence of the Gospel. Men of goodwill will serve and help men in their ignorance, hunger and poverty, and among them will be many Christians. But only Christians who have the root of the

matter in them, who 'know Christ and the power of His Resurrection and the fellowship of His sufferings' can proclaim this Gospel. This is the faith of the Church, and it is not for missions to quarrel with it, but to proclaim it. This is the saving message of God to all mankind."[4]

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1. Marx and Engels, On Religion, "Contribution to the Critique of Hegel's Philosophy of Right," p. 41, 42; Schocken Books, New York, 1964.

2. Marx and Engels, Basic Writings on Politics and Philosophy, ed. by Lewis Feuer, p. 168. Doubleday & Co. 1959.

3. Ernst Troeltsch, The Social Teaching of the Christian Churches, Vol. 1, p. 54. Harper Torchbooks, 1960.

4. Sir Kenneth Grubb, Crypts of Power. Hodder & Stoughton, 1971.

William J. Nottingham:

I liked the article by Dr. Emilio Castro in the September 1 issue of The Christian Century, and suggest that everyone try to read it. But it is the patronizing air of the editorial introduction which alerted me to the real problems underlying Dr. Castro's article: "[It] presents a formulation of the case for church members' commitment to and involvement in political programs for the betterment of their fellow humans--even when their support necessitates cooperation with Marxists." We read in the sub-heading the condescending editorial assertion that "if some program --even a Marxist one--promises to contribute to the well-being of the neighbor, Christians are right to cooperate with it."

It seems to me that this betrays an ideological bias that is part of the problem, since it unintentionally assumes that Christians everywhere are outsiders to movements, organizations, and societies which have a Marxist base. We continue to regard it an exceptional thing if Christians are found in any company but time-honored feudal or capitalist mentalities. It is precisely this alignment and life style that is no longer true in most parts of the world and which Dr. Castro is tactfully trying to clarify for us in the case of Uruguay. The Christians' task is not to try to justify cooperation with Marxists or anybody else, but to be faithful in trying to overcome the evils which oppress great masses of people in Latin America and other parts of the world. Until Americans grow up ideologically, even the worst problems of our own society will remain insoluble, for they are part of the pattern we have extended to the whole world.

We could have learned from Jacques Maritain 35 years ago that the participation of the Christian in the political order does not mean that he accepts the functional or theoretical ethics of his party, but that he affirms the hope and vision of justice which animate them. The Catholic philosopher said: "We reject Communism, but we do not reject the Communists." Since then we have found that there are different kinds of Communism in different countries, and, above all, that not all Marxists are members of the Communist parties. Not only are there situations in which Christians cooperate with Communists, Marxists, and various additional kinds of socialists from Finland to New Zealand, but it has proven to be a lesson in humility and generosity for many. You

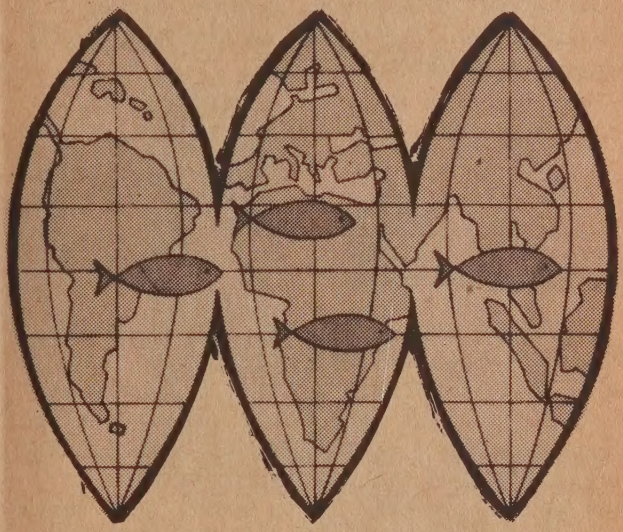
see, there was once this man going down from Jerusalem to Jericho who fell among thieves. . .

Dr. Castro's article is a timely one for understanding what is happening in many Latin American countries, especially in Brazil, Argentina, Paraguay, Chile and Uruguay. It is a combination of the degree of suffering endured by the population and the tradition of democratic pluralism dating from the 1930's--especially in Chile and Uruguay where the possibility of election exists. The article deserves our most respectful attention. The significance of the title, "The Same Cells, The Same Barracks" should not be lost upon us. It is not a matter of "dialogue" anymore but of a common commitment and crisis which some have known.

One of the lessons here is that while Uruguayan Christians do not intend to become pawns in the struggle for power, experience has taught them that not all Marxists are unscrupulous and that not all who use political expedience are Marxists! It is also certain that like many Christians in Europe, Africa and Asia, some share basic philosophical convictions with certain Marxists, particularly regarding history and ethics. We are indeed provincial if that surprises us in 1971.

The key is when Dr. Castro refers to Marxism as "a science of society." In many countries, anything having to do with a sociological approach to community organization and with a rational democratic structure of public administration is considered Marxist, because institutional innovations are so threatening to the status quo. They are tools of Marxist intellectualism, so they pass as being Marxist. And what are the alternatives to mass misery? Birth control?

So Marxism means different things to different people, and it is part of the world intellectual heritage from which most people will take something here, leave something there. It has become increasingly important to us as the cultural revolution of the "new man for a new society" makes its way deeper into our own cultural experience. Dr. Castro pleads that the growing ideological polarization apparent among Christians in Uruguay and inevitable among Americans as well, be accepted "without theological hatred," which is to say without bitterness.



Dr. Castro was our guest speaker for the Disciples' Division of Overseas Ministries at the General Assembly of the Christian Church in Louisville on October 19, where he declared that the need for missionaries and fraternal workers is not over. You will be reading a summary in a future issue of The Christian Century. But I would differ with him when he asserts that Marxists attack only a "caricature of religion." They attack the caricature, I am glad to say, but they attack the real thing, too. And we must hear them, try to discern where they are right in their criticisms, and have the good sense not to expect them to agree with us in everything. We owe them this as fellow men, to say nothing of our obedience to Christ and the Gospel and our own theological self-awareness. As a Latin American poet has said, "Christian faith consists in believing that the revolution does not end in this world." We might want to add that it does not start here! Honest Marxists, above all, expect us to stand by our convictions!

100 YEARS AGO

Excerpt from a letter from Mr. Barrows, missionary in Cesarea, Western Turkey Mission, as it appeared in the Missionary Herald of November, 1871:

Brethren Pray for Us

"We do not ask for men from America. Other stations are more in need of such help, and new stations must be formed at once if the work is to be carried forward throughout this entire mission field. We do not now ask for new missionaries. But what we do ask for is money with which to carry on our work, and the united and unceasing prayers of those who have sent us hither; that God may raise up among these peoples a great number of young men, who shall become messengers of life and salvation to their countrymen. . . .

. . . "The strongholds on which more than a thousand years ago, Satan raised stolen Christian banners, and in which his armies still lie entrenched, must be pulled down. And native hands must do this work. Missionaries along cannot do it. They do not know how, and if they did, it would not be possible to bring enough of them here. Armenians must preach the gospel to Armenians, Greeks to Greeks, and Mussulmans to Mussulmans. These have such access to the hearts of their people as foreigners cannot have. The one great want of our field, therefore, is the baptism of the Holy Spirit, giving the new life of burning love to souls, so that wherever there are young men who have received the truth, there may be heard the inquiry, 'Lord what wilt thou have me to do?"

FAREWELL IN TURKEY

It was one of the most unique farewell parties ever given for a missionary. The mayor, the governor, representatives from the Ministry of Education, the American Consul, alumnae, members of the PTA and of the Dernek, the school's support organization--670 all told--had responded to an invitation for dinner on June 6 in Izmir. The guests had come to honor and say farewell to Jack and Lynda Blake upon their retirement and return to the States after 43 years of service in Turkey.

Jack and Lynda Blake began their service in Turkey in 1928. They taught in schools in Istanbul, Merzifon, Izmir and Talas before settling down in Izmir in 1946, when Lynda became principal of the American Collegiate Institute and Jack an instructor of philosophy there. In the following years Jack also led numerous groups of visitors on tours through Turkey.

Another unique event in connection with their retirement was the fund-raising campaign launched by local Turks for the school's endowment fund, now named the Blake Endowment Fund. This is the first time any such effort had been organized by Turks on behalf of a Board institution. Almost $8,000 was contributed by parents, alumnae, local businessmen and even school servants. Friends from the U.S. also raised $6,000. The involvement by Turks in a fund drive for the school indicates how much the Blakes' leadership has accomplished for better Turkish-American cooperation and is particularly significant in the face of current anti-American feelings in Turkey.

NEW LIFE IN CHRIST

"Please, sir, I cannot go. I cannot leave my old mother."

"What can you do to help your mother?" I asked, scornfully.

"When she goes for firewood, because of her skin cancer she cannot carry it. She finds it, then I carry it for her. Even though I am blind, I can carry it."

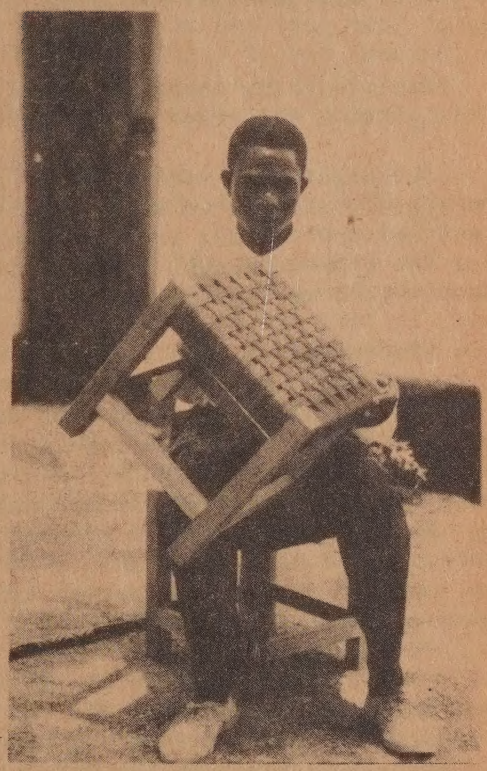
"Wouldn't you like to be able to do more than that for her?" I asked. "If you learned to weave rope mats and stools and chairs, you could earn money to buy firewood for her."

"Please, sir, I am blind. I cannot do that. Please give me more of the American food and clothing."

I refused.

Kwaku Damba, 21 years old, blind for the last five years, had been coming to our Christian Service Committee storeroom for two months, week by week, asking for food and clothing. The futility of it all had struck me. For a short time, yes, we had this food, but how long would it last? When the Public Law 480 food program stopped, or when the Ghana Christian Service Committee stopped receiving it, who would give Kwaku food? I myself would only be in Chereponi for two more years. Was I really helping Kwaku by giving him this food, creating this dependence?

That was why I had started trying to get him to go to the government's rehabilitation center in Tamale, the regional capital. But Kwaku didn't believe that blind men could really learn to support themselves. He didn't want to be disappointed. It was more comfortable to beg. And if you did it in a clever way, you could eke out at least half of a living.



Kwaku Damba

So finally, in an attempt to cut the umbilical cord, I refused to help him unless he would at least go to Tamale to try the course and see if he couldn't make it. I promised to send some surplus food to his mother every month.

Finally Kwaku went. He was very nervous. Imagine being blind, never having been far away from your home in the Ghana bush, and then making a 120-mile

trip through unknown territory, unknown tribes, to an unknown town, to embark on an unknown career. But he went.

His first surprise was that his weaving teacher was a Chokosi, from Togo, one of his own tribesmen. His second surprise was learning that his teacher was also blind. His third surprise was that all the other students were blind, deaf, dumb, or lame. And yet they managed. They got on.

But something happened that I hadn't anticipated. I learned about it this way:

One night, ten months later, my wife and I had just gone to sleep when we heard someone calling in a loud voice from the compound gate. "Mr. Krass, Mr. Krass! It's me. I'm here!"

"Who the ..... Who is waking us up at this hour?" I asked my wife. Grudgingly, I put on my robe and went out to the gate. I heard a cane tapping against the gate. Through the dark I all of a sudden perceived Kwaku. It was Kwaku, who had come back. I held my hurricane lantern up to his face. That's who it was. It was Christmas vacation and he had come home.

But he looked different. He was covered from head to toe with the red laterite dust that you get when you travel the Northern Ghana roads in the dry season, but underneath the quarter inch of dust was a very different Kwaku. His hair was neatly combed. He had on a well-pressed white shirt, and he was addressing me in English, a language he hadn't known!

"Mr. Krass, we have come for va---va--vaca--shun. We have come to celebrate the Karishimuss!"

I brought him into the compound and gave him a seat. I made a quick calculation. He must have been on the road for half the day. It was 10:30 and he hadn't even had supper.

"Let me get you something to eat, Kwaku," I said.

"First we will pray. First we will thank God," he said. "Let me say a prayer

I was astounded. Kwaku was not a Christian. He came from a family that practiced African traditional religion. True, we had just started preaching in his village, but that had been since he left. Was he now a Muslim? a Christian?

And he told me to bow my head, and he began to pray, in several languages: he started in English, went into Dagbani, veered off into Twi, and ended in Chokosi, in every language thanking God for his safe arrival, for my sending him to the course, for what he was learning, for the knowledge of his love in Jesus Christ. I was amazed. How had Kwaku become a Christian at the government training center?

He explained, as he ate the corned beef sandwich I prepared for him, how he had learned a lot about rope weaving, that he was making good progress, that he would have completed the course in eight more months. "But," he said, "the most important thing is that I have learned of God's love in Christ, how he sent his Son to save us, and bring us new life."

I was ashamed. I had never even thought of witnessing to Kwaku about Christ I had thought the important thing was for him to learn how to support himself. The gospel could come later. But it seemed that there was a group of concerned Christians who visited the rural training center

every Friday afternoon and taught Bible lessons to the rehabilitees. That was the high point of Kwaku's week. There he learned about his dignity as a child of God, of God's high purpose for him, of God's call to him in Christ. There was where he learned to hold his head up high.

I took three people to Tamale during my years in Chereponi. Only Kwaku really learned to carry on a trade, to at least half support himself. I am convinced that what made the difference were those Bible lessons, and the love and concern those Christians showered on him.

After Kwaku finished his course and started to weave mats and stools, he devoted two days every week to going out into the villages near his home and preaching about Christ. And when he had finished stools and went around selling them, he never contented himself with just going to sell the stools--he actually sold very few--but he used every opportunity to share with those whom he met the good news he had learned about God's love for man in Christ.

The Chokosis, who had never seen a blind man behave in such a way, had never seen a blind man comb his hair and take care of his looks, had never seen a blind man do anything but abjectly beg, were astounded. "He's blind," they said, "but he sees more than we."

Alfred C. Krass

GOD WORKS IN MYSTERIOUS WAYS

As we entered the village of Tsawla, the fetish priest ("witch doctor") rushed out to meet us. We had long been friends, but this time Bosumfo looked annoyed, almost angry, as he determinedly sat us down in a circle under the palaver tree.

"We know that you have started a Well-Baby Clinic in Dadoboe," he said, pointing to the north. "You have started a clinic in Anfoe" (to the east). "You have clinics in Atsyemfo and Avakpedome. All around us you have clinics. I want a clinic here HERE HERE." He emphatically drew an X in the dirt at his feet.

We knew Bosumfo well enough to realize that he meant business. He had already gotten a school for Tsawla, and had persuaded the people to improve their road and dig a latrine.

So a few weeks later the Well-Baby Clinic team began making monthly visits to Tsawla, checking the growth and development of the children, giving them immunizations, malaria preventives, and simple medicines when they were sick, and teaching the mothers about child care and nutrition.

This pagan practitioner of black magic, divining, and herbal medicine, had become a progressive leader of his people through contact with Christians. Later he admitted that he was tempted to become a Christian, "But how could I make a living to support my wives and children?" He knew that Christianity required total commitment. How many of us are as honest?

Richard and Trudy Braun
Adidome, Ghana

MISSIONARY SPOTLIGHT

For the past six years, Mrs. Vivian F. Hazel, a missionary in Ghana, has been Secretary of the Volta Region Committee on Christian Marriage and Family Life in Ho.

Her involvement in family life education really started in 1964 when she was teaching home economics at the Secondary School in Hohoe. Both the Evangelical Presbyterian Church of Ghana and the Christian Council of Ghana felt a great need for a program of family counseling. They asked Mrs. Hazel to begin to organize such a program. For a year she did this on a part-time basis, but in 1965 she gave up teaching to devote herself full-time to setting up a program for the newly organized Volta Region Committee on Christian Marriage and Family Life. She has been assisted in this program by Rev. F.H. Buatsi.

The Committee has published booklets on sex education in the Ewe language; thirty-seven local people have been trained as family advisors; and a family planning clinic has served about 1,000 persons. In spite of all this, Mrs. Hazel feels that there needs to be a more effective program to produce positive change in the lives of individual families. She feels that the time has come when any further success depends largely on the interest and active participation of pastors and other church leaders in the area.

Mrs. Hazel applied for overseas service shortly after her husband, Rev. Dr. W.J. Hazel, a Congregational minister, died in 1953. She was appointed a year later and left for Ghana in 1955. Her first job there was head of the home economics department of the Mawuli School in Ho, where she taught till 1963.

Mrs. Vivian F. Hazel

One of her former students, Mrs. Jane Kwawu, came to the U.S. in 1969 on a UCBWM scholarship and studied at Stout State University in Wisconsin, Mrs. Hazel's alma mater. Mrs. Kwawu returned to Ho earlier this year with an M.A. in family life education and now is in charge of the same department of home economics that Mrs. Hazel had previously headed. Mrs. Kwawu also does volunteer work in the Family Life Education program.

In August, Stout State University recognized Mrs. Hazel's work in Ghana in giving her the Distinguished Alumnus Award.

For the past two years, Mrs. Hazel's oldest daughter Vivian lived only a few miles away from her during service as a Peace Corps volunteer.

CHINA AGENDA

This article is a portion of an address given by David M. Stowe at the UCBWM Annual Meeting in New Britain, Conn., in November.

China just now is on many agendas--political, United Nations, news, economic, philosophical. I submit that China is also high on the agenda of Christian mission, although in ways which are not immediately apparent to the man in the street. We have already had more than enough of fiery evangelical pronouncements about rushing into the hole opened in the Chinese line by the skillful blocking of President Nixon and placing a thousand missionaries in China to convert that country. Such schemes are senseless and irresponsible to say the least; some of them are being promoted as cynically as snake oil. I can assure you that there will be no massive invasion of China by missionaries in the foreseeable future. In fact, it is very doubtful if there will be any missionaries at all except relatively anonymous ones. The missionary era in terms of former patterns of personnel sending and program support is finished for China and will never be recovered.

It is equally certain, however, that a new mission era is beginning. A foretaste was provided by the long and intensive early summer visit by Ray and Rhea Whitehead, our China specialist missionaries in Hong Kong. I know personally of at least two UCC families who are scheduled to make extensive visits in China within the next six months. Contacts of many kinds are bound to multiply. Properly understood, every such contact may be an event in Christian mission. It provides that opportunity for exchange on the ultimate issues of life which is the essence of mission. Such contacts provide opportunity for a persuasive enactment of Christian existence--eloquently open to the transcendent mystery of existence, quietly confident of the ultimate victory of righteousness and love, sensitive to the depth of human sinfulness, committed to the style and intention of Jesus, open to all human needs and hopes.

China figures in our agenda from another perspective. We are understanding better, as years go by and China studies proliferate, the meaning of the rather massive Christian experience of mission with China in the modern era. This Board shared twenty years ago in a study of "Lessons from China" fostered by the National Council of Churches. Before leaving the National Council I pressed two years ago for a fresh assessment of those lessons. We still have not really come to terms with them. We need to put together our experience of the past and of this opening present to provide a critical context for much we are doing in mission elsewhere.

Let me give you a specific example. James C. Thomson, Jr. is a professor of

Chinese Studies at Harvard who in his book While China Faced West analyzes the efforts of American reformers in Nationalist China from 1928 to 1937. Most of those reformers were missionaries, very prominent among them missionaries of this Board. His study of this great important effort to foster constructive social change in China in that crucial period is a very significant commentary upon similar efforts by Christians in mission both in this country and abroad to focus mission effort upon social change. Indeed, as one looks at the General Synod priorities he perceives them almost all to be framed in terms of such a social reformist conception of Christian mission.

Thomson summarizes in these terms. First, the reformers had grandiose aims but very inadequate instruments for the development of modern China. Nevertheless, the reformers were amazingly tenacious, they had ability to learn and grow, to profit from their errors and try anew. After a decade their efforts had begun to show results. This very promise, together with a deepening sense of urgency led to a third phenomenon, the eagerness of these reformers to join with those who might give them scope for action. In this case it was the government of Chiang Kai Shek. Thus the American reform enterprise and much of Christian mission became identified with the Chinese Nationalist Government. This encouraged the development of a far-ranging alliance between China and the U.S.A. But with the breakdown of the Kuomintang after the war American commitment to China became a commitment to a faction, tied to the deepening tragedies of the Kuomintang regime.

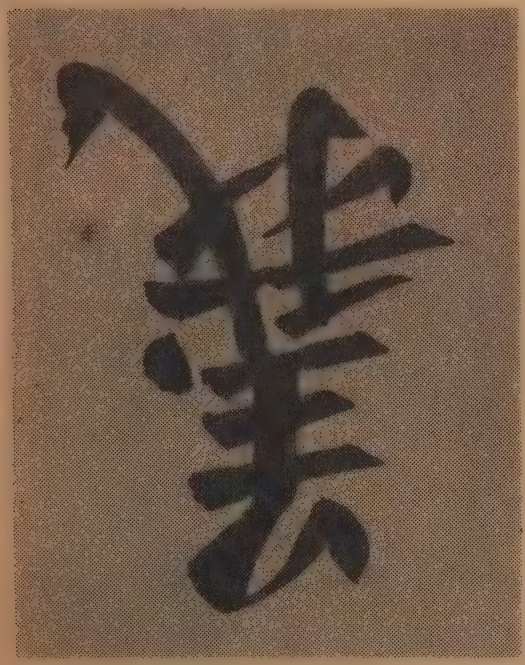
When that regime ended, the would-be reformers were ousted and with them went the chance of a reforming and evolutionary alternative to Communist revolution. What we can see now, says Thomson, is that many years before, in the moral and political failures of the Chiang Government of the 1920's and 30's, gradualism had in fact already been outstripped by the revolution of Mao Tse Tung.

The question before us is this: are our mission efforts toward reform and social change elsewhere also linked with forces doomed to be swept away by more

revolutionary alternatives? What alliances are we engaged in now which may rise up to haunt us? In missionary efforts at modernization and reform were we doing too little of the right thing too late in China? Or were we doing the wrong thing in fostering an amelioration which was only a delaying action in face of the fundamental revolution which China required? Is it, in fact, the business of

Christian mission to undertake the reform--or revolutionary change--of a society at all; or is it our task to bear witness and communicate Christ's message on other than a political level?

Putting out hard questions is one of the cheapest ways to appear wise while copping out from the responsibility to put forward a position and a proposal. Nevertheless, with some of the agenda



from China we are probably at a point where questions are more germane than answers. Perhaps by next year at this time we may see many things more clearly through China's participation in the United Nations and in the developing communication and friendship between the Chinese and American peoples and governments, the final liquidation of the Vietnam disaster and the re-establishment of a truly internationalist American policy without the cold war imperialism of the 50's and 60's.

Part of the China agenda consists also in the tremendous challenge of Maoism to Christian mission at the moral level. In my column in the current Newsletter, I comment on the nature of the challenge. (See page 2)

The paradox is that we Christians have also been prone to claim the style of "life for others" as a specialty of Christian faith, a characteristic earmark of the presence of the spirit of Christ. Now the Chinese have institutionalized it! Within the life of the Board and reaching out through its personnel and programs everywhere we have to frame action which reaches beyond the easy rhetoric of selflessness, and identification with the poor which is the cheapest common currency of most bureaucratic Christianity in our time.

Finally, from the China agenda comes a question addressed to our efforts to help with the development of peoples. This is the question as to whether any community can really help another to develop and if so, how? China is the great model of self-reliance in development. She has quite self-consciously been lifting herself by her own bootstraps through the mobilization of all human energies and the shrewd utilization of whatever material resources are available. Tanzania in Africa, under the strong leadership of an outstanding Christian layman, Julius Nyerere, has explored this same road. Self-reliance is put in the context that

moral progress is more important than material progress, social justice and equality more meaningful than affluence, and austere and widely shared decent living for all preferable to the dramatic achievements of technological development which draw heavily upon foreign aid, free enterprise investment and the profit-making of a few.

It is far from evident that all of these characteristics necessarily cohere together. Perhaps we can foster development without also fostering a technocracy and a profit-making bureaucracy, private or governmental. Nevertheless, as we compare China's progress, limited as it is in material respects, with the course of other societies which have relied heavily upon foreign aid--and one thinks of Taiwan, India, Israel, and a number of Latin American countries as possible cases in point--one does ponder what can be done by others and what can only be done by oneself. Certainly we must adjust the development and this Board has to offer others so sensitively that its effects are taken up in the dynamics of a genuine self-development.

God Squads

Even as the Chinese Ping Pong team is anticipating its trip to the U.S., a number of Christian missionary groups are mulling a return to China. The World Evangelism Foundation of Abilene, Texas, has suggested mobilizing 1,000 three-man missionary squads for the eventual evangelization of the mainland. Their credo: "Let us be ready to be first." Another evangelical group has blithely declared that the Chinese government will topple when Mao dies and that would-be saints who go marching in will be greeted by millions of Chinese eager for conversion.

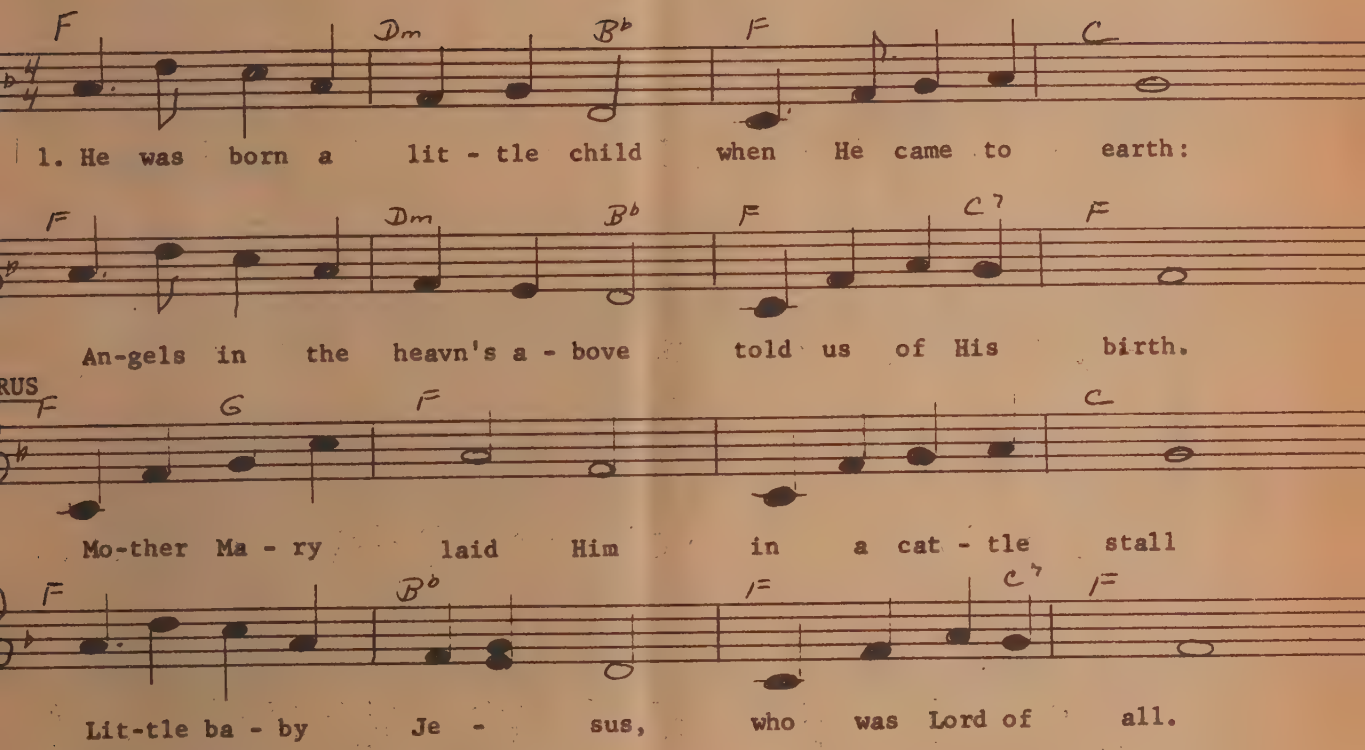
There is something wistful about the anachronism that in a time when agonizingly delicate international politics is played under a penumbra of nuclear megadeath, those of simple faith can still dream evangelical dreams of a simpler time, seeing themselves standing in the wind-washed prow of a Yankee clipper, Bible in hand, carrying the Word to the heathen Chinese.

TIME
Sept. 6, 1971

Benevolence (above) is one of the five virtues of Confucius. The other four are wisdom and propriety (p. 14), and righteousness and sincerity (p. 15).

HE WAS BORN A LITTLE CHILD

A Song from Malawi



VERSES:

2. Shepherds and their quiet sheep saw the angel bright:
Shepherds heard the angels singing in the night.

CHORUS

3. In the hills they left the lambs and the sleeping sheep:
Down to Bethlehem they came Jesus for to seek.

CHORUS

4. "Shepherds, whence your eager feet, running, running still?
Who is caring for your sheep on the starlit hill?"

CHORUS

5. "Shall we not adore Him, lying in the hay?
Lo, our Saviour Jesus born to us to-day!"

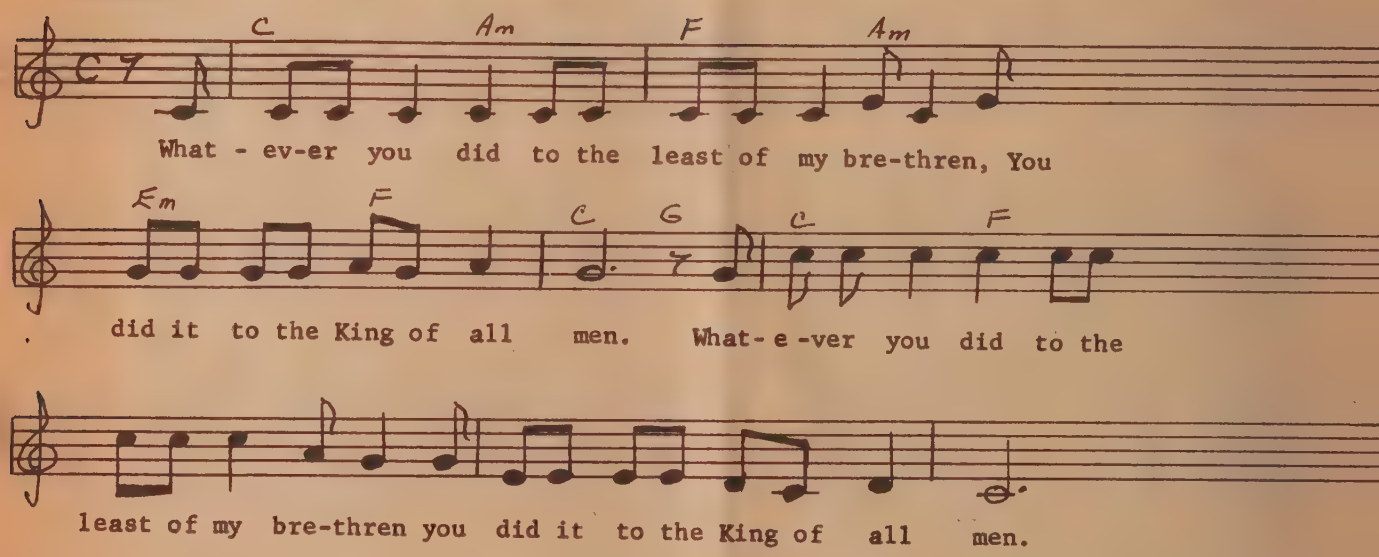
CHORUS

WHATEVER YOU DID TO THE LEAST OF MY BRETHREN

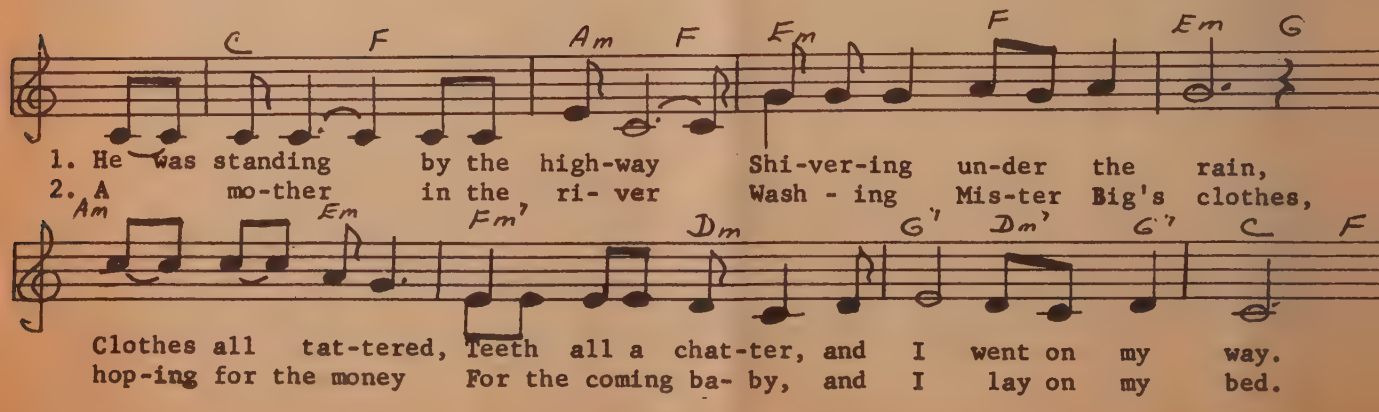
Sung by the Federation of Free Farmers in Davao

Words and Music:
Fr. Gaudioso Buen, OMI
Ludovico E. Villamor

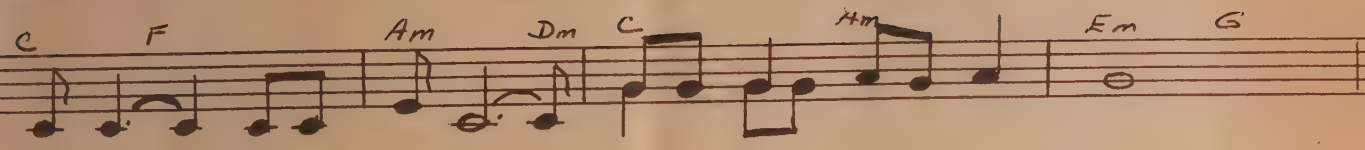
CHORUS



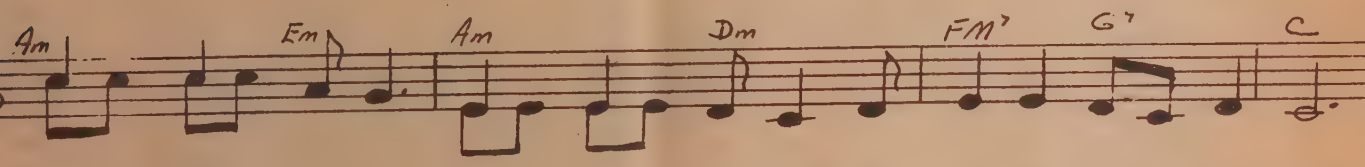
VERSES 1 AND 2



ERSES 3, 4, 5

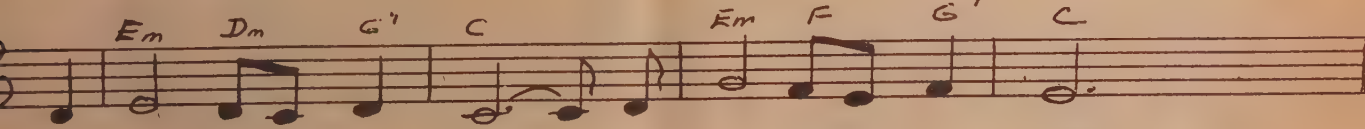


. Sis-ter in a restau-rant, work-ing for less than her gain,
. Fath-er in a corn field, sweat - ing un-der the sun,
. Bro-ther in a jail - house, wait-ing for his trail to be - gin,



all for mon-ey un - til mid-night and I kept sip-ping my drink.
farmer did the la-bor, rich man got the fa - vor, and I just sat in my chair.
Three years in pri-son, with-out an - y rea- son, and I kept read-ing my book.

CODA - AFTER VERSE 5



And I, what have I done? And I, what have I done?

ABOUT THE SONGS:

"He Was Born A Little Child" is a song from Malawi. It appears in Free To Serve--Hymns from Africa, a collection of songs from Ghana and Malawi gathered by Tom Colvin. Published by Iona Community Publishing Department, 214 Clyde Street, Glasgow, C. 1, Scotland.

"Whatever You Did to the Least of My Brethren" appears in Everybody, I Love You, a song book published by New Day Publishers in Manila for the Christian Literature Society of the Philippines, Inc., P.O. Box 718, Manila, D-406.

THE READER'S DIGEST / WORLD COUNCIL

In its October 1971 issue the Reader's Digest published an attack on the World Council of Churches in the form of an article entitled "Must Our Churches Finance Revolution?" written by Clarence Hall, a Digest roving editor. Since the Reader's Digest does not permit articles on the other side of the fence or letters to the editor in response to an article, the WCC and church bodies have sought to answer the incorrect, misleading, and irresponsible allegations in the article through letters to the churches.

The Reader's Digest article is part of a growing attack on the World Council because of recent actions. In its early years the Council had spoken out through resolutions against racial injustice, discrimination, and segregation. Then in 1965 it appealed to churches for funds for the legal defense of victims of unjust accusations and discriminatory laws in South Africa and Rhodesia, and aid for them and their dependents. Most of these legal aid funds subsequently went to liberal white organizations (which was not criticized by the Reader's Digest or by others).

But in 1969 the World Council established a Program to Combat Racism which included action-oriented research, information, mobilization of member churches, and direct aid to organizations of the black victims themselves, rather than to liberal white organizations aiding them. Because of this new dimension, opposition from some quarters has been vocal.

What are the facts? Nineteen groups in Australia, Japan, Colombia, United Kingdom, Netherlands, Zambia, Mozambique, Angola, Guinea-Bissao, Rhodesia, South Africa, and South West Africa have received grants ranging from $2,000 to $20,000. All of them have agreed to use the funds for social, medical, educational, and general (non-military) relief activity.

In Rhodesia, for instance, the money goes to the destitute families of political prisoners, and is used for food, clothing, medicine, and school fees for children (white children get school books free; black children have to pay for theirs). In Mozambique, Angola, and Guinea Bissao, substantial territory is in control of the liberation movements who need help in developing emergency economic, educational, health, and social welfare programs which are almost totally lacking.

Are these proper subjects of the church's concern? In Luke 4:18-19 Jesus describes God's concern for the liberation of the captive and oppressed, and in Matthew 25:31-46, his concern for the hungry, naked, sick, and imprisoned. The fact that many of those in desperate need in Africa are fellow Christians lays a special responsibility upon the churches around the world. Many of the political prisoners in South Africa, Rhodesia, and Angola are church leaders--counterparts to the Congregational Freedom Fighters who took a lead in our own Revolution. John Hancock and other rebels were members of the Brattle Street Congregational Church in Boston. The Boston Tea Party was organized in Old South Congregational Church, and the revolution was planned there. Congregational ministers all over New England took a major role in the early resistance to English control and in support of the war. In a sense, our own history is being relived and refought in Africa now.

Are these actions of the WCC rapidly destroying the unity it professes, as Hall charges? Strong support has come from Queen Juliana of the Netherlands (who made a personal contribution), the Lutheran World Federation, the Synod of the German Evangelical Church, the All Africa Conference of Churches, and other groups. The head of the Organization for African Unity has said that no action by world Christianity could have done so much to open the doors and hearts of Africans to the message of Christianity.

What do you think of the World Council of Churches' plan to give money to the African liberation movements for non-military purposes?

"Up to the time that Sweden declared that she would, on humanitarian grounds, help the liberation movements by giving them medical supplies, it was only the Communist countries that were prepared to help the African liberation movements. By contrast, the Western countries are supporting the European minority groups in Southern Africa through very heavy investments. This gave some Africans the idea that only the Communist countries are our friends.

In his article Hall refers to a second WCC action that has "raised hackles even higher": "The WCC . . . launched a campaign to raise $210,000 in support of American draft-dodgers and deserters in Canada and Sweden." The program to which he refers was not to "support" draft-dodgers and military deserters, but to give them pastoral counseling and emergency care. With more than 35,000 American boys in Canada, $70,000 a year for three years was sought to help provide counseling services. The program was established by the Canadian Council of Churches. There is no program in Sweden.

KENNETH KAUNDA / WORLD COUNCIL

An Interview with the President of Zambia

"I do not agree with this. I have said publicly that I doubt the genuineness of these Communist countries' interest in African independence. When the enslaved African countries are free, the Communist countries will naturally want to influence them. Again, I have said that some of the Africans who go for military training to the Eastern bloc countries are bound to come back confirmed Communists. But who is to blame for this? Must we blame these Africans who are looking for independence, when twice in our lifetime we have been told it is right to defend freedom even by world war? Yet the Western countries seem to expect our people to continue to be oppressed by European minority groups and do nothing about it.

"So you see, the move by the World Council of Churches is, in my opinion, an excellent thing. Also, as a practicing Christian, I cannot see a better force in the world to counter the Communist influence in this area. We don't want a preponderance of Communist or of any other influence. We want to be free to make our own decisions. But the people who condemn the World Council of Churches are really saying that only one group--that is the Communists--should be left to influence events in this part of the world."

Reprinted from the London Observer, via Trends, September, 1971.

A second article by Hall appeared i the November Reader's Digest under the title "Which Way the World Council of Churches?" in which he accuses the WCC o becoming "an ecclesiastical UN--another platform from which communism seeks to flay the free world."

Statements in response to the two Reader's Digest articles can be gotten from the offices of President Robert V. Moss, UCC, 297 Park Avenue South, New York, N.Y. 10010, and from the WCC, Room 439, 475 Riverside Drive, New York, N.Y. 10027.

NEW PERSPECTIVES IN CHRISTIAN EDUCATION

Message to the Churches from the World Council of Christian Education Assembly, at Huampani, Peru, July 14-21, 1971.

We, Christians from 77 countries, have met in the city of Lima, Peru, for the purpose of discovering new perspectives in Christian education, in the light of concrete situations. To this end, we 380 delegates, began our search by meeting in dispersed groups (encuentros) in 17 countries of Latin America. This experience has been almost overwhelming in its impact and has compelled us to confront certain stark facts:

- Latin America, as is so true of vast portions of the world, is afflicted with political, economic, cultural and psychological dependence. Neo-colonialism and imperialism create a dependency situation which results consequently in the deterioration of the terms of trade, in the monopoly of technology and in the exploitation of the people.

- In the context of this situation of dependence the educational system generally supports the status quo and is not at the service of the people. Educational programs on the one hand produce a great number of dropouts and neglected people, and on the other, an elite class dedicated to its own progress.

- Our churches are in separated and ambiguous positions, vacillating or simply not responsible to the demands of their faith in Christ, often living closer to the oppressor than to the oppressed. As a consequence, Christian education in the world has been supporting the formation of indifferent and conforming people rather than the formation of free people.

In the face of this situation, also reflected in other countries of the world, we cannot ignore nor quiet the cry of our Lord: "He has sent me to proclaim release to the captives, the recovery of

Five of the UCBWM and UCC people at the WCCE Assembly in Lima:
William Nottingham, Davida Crabtree, John Westerhoff, Alford Carleton, Edward Powers

sight to the blind, to set at liberty those who are oppressed" (Luke 4:18)--a cry which calls us to participate in the transformation of a reality submerged in oppression and injustice. Once more we have experienced how the mission of the Church is that of witnessing to the living God made manifest in Jesus Christ and in every liberating action. We Christians must find new forms for demonstrating practically the love of God which denounces enslaving systems and powers even as it announces the liberation of humanity.

Liberation is much more than an idea or an ideal. It is God's work in the world for the elimination of the causes of slavery and for the full realization of a new life which become actualized in community, solidarity, respect and equality, according to the truth revealed in the Gospel.

As Christian educators we ask what it means to educate. In this Assembly we have heard a disturbing challenge; to educate is not so much to teach as it is to become committed to a reality in and with the people; it is to learn to live, to encourage creativity in ourselves and in others; and, under God and His power, to liberate mankind from the bonds that prevent the development of God's image. This will necessarily require radical change in the objectives, contents and methods of our educational task.

We exhort all Christians to have the courage to challenge themselves about the meaning of their presence in the world, the nature of the Church's inner life, and their practice of justice with their own members and institutions, all of which so frequently become the basis for scandal because of their complicity in oppression.

We pray that in the midst of the present situation the Lord will make us listen to His Word, always new, and impel us to accept with liberty and authenticity the historic challenge which we must live out.

We remember the Lord's invitation: "If anyone wants to follow me, let him deny himself, take up his cross daily, and follow me." (Luke 9:23), which implies that in this world of oppressors and oppressed, the reconciling mission of the Church is to stand with our Lord on the side of the oppressed and to travel with Him on the hard, long and narrow road leading to liberation.

RHODESIA IN LIMBO

Rhodesia is a country in limbo--someplace between Southern Rhodesia, a British colony governed by white settlers (1923-1965) and Zimbabwe, a future African independent nation. No nation in the world has recognized Rhodesia legally since 1965 when it unilaterally declared its independence. All nations--with the exceptions of Portugal and South Africa--have given consent to economic sanctions against Rhodesia. The Security Council of the United Nations condemned the Ian Smith regime 12th November, 1965. The United States supported the December 1966 Security Council resolution imposing selective mandatory sanctions and equally strongly supported the resolution of 1968 making the sanctions comprehensive.

The U.S. Senate recently voted to break sanctions. By amending the Military Procurement Bill (H R 8687) to permit importation of Rhodesian chrome ore, the Senate proposes to change our policy in relation to the rebel regime of Ian Smith and join Portugal and South Africa in trading with Rhodesia.

This action is very helpful to the white-minority regime in Salisbury. At this very time it is negotiating with Great Britain to legalize its national existence. By breaking sanctions the U.S. strengthens the Rhodesian government's bargaining position and weakens Great Britain's determination to hold out for "unimpeded progress to majority rule."

Although the Senate has passed this amendment, it may still be defeated. The Senate-House conferees must agree on the bill before it becomes law.

Keep alert for information on Rhodesian sanctions in newspapers and on T.V. Let your congressional representatives know that you wish to support sanctions until Rhodesia accepts "unimpeded progress to majority rule."

Lawrence W. Henderson

TABLE TALK

In the last two issues we shared recipes from Ghana and India. Here is a delicious one from Japan, shared by missionary Wenda Paton:

Sukiyaki
(Serves eight)

2 lbs. beef, sliced paper thin
2 Tbs. oil or beef fat
4 onions, sliced thin
4 leeks or scallions, sliced at angle
8 large fresh mushrooms (optional)
1 or 2 sqs. of bean curd (optional), cut into inch cubes
½ box vermicelli (if you can't get shirataki), cooked
1 or 2 green vegetables: Chinese cabbage, spinach, or green beans
rice, cooked

Sauce
1 cup soy sauce
½ cup sugar
¼ cup water
Boil ingredients together slowly for five minutes.

Put small amount of oil or beef fat into large frying pan. Add onions and fry them slightly to flavor the fat. Add and fry meat until slightly done. Push meat into one corner of frying pan, and add mushrooms, greens, and leeks. A few minutes later add cooked vermicelli and bean curds. Over this add the sauce. Simmer until the vegetables are slightly soft and the meat is tender. Eat immediately, with side dish of rice. Pickles and fresh frui in season usually accompany the meal. Many Japanese dip sukiyaki in raw beaten egg before eating. This meal is especially good cooked right at the table in an electric frying pan.

FAMILY THANK OFFERING

In many UCC homes around the country one can see small Family Thank Offering boxes. Into these go coins and bills--gifts of gratitude from members of the family.

It is too bad that families can't travel along with their gifts to see the exciting ways they are used, for they enable some of the most imaginative and strategic kinds of programs to come into being.

$88,000 of the 1969 Thank Offering, for instance, went for mass communications work around the world. Following are the high potential programs that UCC members made possible:

China--$26,000 for a World Association of Christian Communications project opening up communication with Chinese people, working through a new Department of Communication at Singapore University.

Mexico--$20,000 for Comunicala, a ten-month training program for Latin American church leaders in radio and TV. Sixteen participants finished the course, and are getting involved back home in local areas.

Turkey--$20,000 for a new two-phase science text book series.

Africa or Asia--$16,000 earmarked for an intensive training program comparable to Comunicala.

Philippines--$5,000 for the work of Fern Grant, a UCBWM missionary, in developing a multi-media supplement for her Life of Jesus publication, using maps, slides, art work, and tape recordings. $1,000 for the work of Paul Sherry, staff member of the UCBHM, to evaluate the Radio Voice of South East Asia and keep it operating as effectively as possible.

$89,000 of the 1970 Thank Offering has been designated for public health work around the world, and already over half of this money has been assigned:

Worldwide--$40,000 for a five-year program of the Christian Medical Commission in Geneva, initiating and organizing programs of reorientation and re-education of medical personnel around the world, initiating Under-five Clinics and securing funds for them.

Rhodesia--$8,000 for a Rhodesia-wide medical survey conducted by the Christian Medical Commission (there being an almost complete lack of coordination of medical and public health work in the country).

Philippines--$5,000 for the training of a Filipino doctor for public health work among aborigine tribal groups (under the sponsorship of the Christian Service Program of the Philippines).

The Family Thank Offering program is sponsored by the Council for Lay Life and Work.

Questions Readers Are Asking

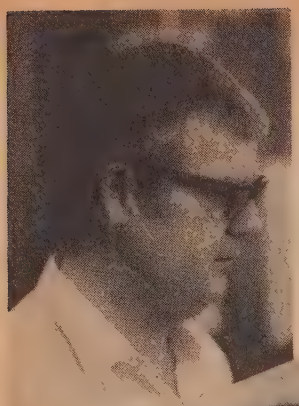
Q. What does EVP stand for (see p. 2)?

A. Executive Vice President, the title of the chief executive of the employed staff of the UCBWM. The position of President, filled by a director, is a voluntary one.

Q. Are additional copies of the Whole Earth Newsletter available?

A. An increasing number of churches are ordering bulk copies for their mission committees, church councils, etc. For quantities over ten, a charge of 10¢ per copy is made.

MISSIONARY COLLAGE



Carl Smith

David Gallup

Helen Tomkins

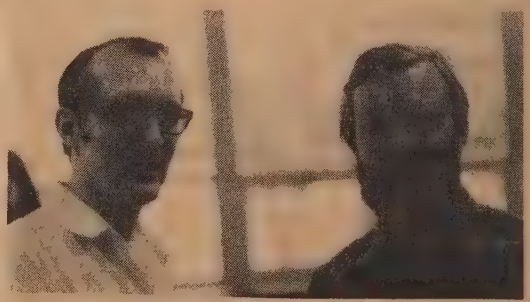
John Rasche

The Stenhouse Family and Mr. Marcus

Padma Gallup

Howard Trumbull

Nancy Wittler and Melvin



Thomas Paton

Edward Hawley

Some of the participants in the Missionary Personnel Conference at Ursinus College in Pennsylvania, August 29-September 2, 1971.

AFRICA WEEKENDS

UCBWM corporate members in Illinois sponsored an Africa Convocation in September which made a tremendous impact across the state and suggests a model worth trying elsewhere in the U.S.

The Convocation was held during one intensive weekend, and consisted of three phases. The first was an informal evening on Friday, beginning with a dutch-treat dinner in an Elmhurst restaurant, where the staff members of all the associations and the conference, plus husbands and wives, met with six Africa resource people.

These six were Edward Hawley, pastor to refugees in Tanzania and Kenya and now in graduate study in Denver, Lawrence Henderson, former missionary in Angola and now associate regional secretary for Africa, Roland Kampmeier, corporate member and chairman of the Africa regional committee, Alfred Krass, former missionary in Ghana and now consultant on evangelism, Chester Marcus, regional secretary for Africa, and Jane Sales, a missionary in South Africa and now doing graduate study in Chicago.

After a period of discussion on Africa, the evening closed with a communion service at the restaurant table.

The second phase was an all-day meeting on Saturday, on the Elmhurst College campus, with local church and community leaders and decision-makers from around the state attending. Presentations were made by some of the resource persons, and these were followed by small groups which offered opportunities for discussion and dialogue.

The third phase came on Sunday when the six resource persons spoke during the morning services in key churches around the state. In almost every instance an evening meeting was also held, with people from several churches invited to attend.

Further details are available from Rev. Robert H. Midgley, 318 N. Church St., Rockford, Ill. 61101 or Mrs. David C. Chevrier, 550 Oakdale, Chicago, Ill. 60657.

Another kind of spotlight event was an Africa Festival sponsored in October by the Northwest Ohio Association for all the association churches. The Festival, held in a Tiffin church, began on Saturday with an opening presentation on Africa by Lawrence Henderson, followed by discussion groups led by Albert and Pearl Schwenke, former missionaries in Ghana, Simeon Sithole, a Rhodesian scholarship student of the UCBWM at Defiance College, Jane Sales, and Lawrence Henderson. In the evening, participants play-read an African drama from the Friendship Press booklet Palaver: Dramatic Discussion Starters from Africa ($1.50, Friendship Press, 475 Riverside Drive, New York, N.Y. 10027), and then talked about the situation and problems it portrayed.

On Sunday afternoon, the South African movie "End of Dialogue" was shown and discussed by the four groups. In the evening, an African meal was served, and the evening closed with a final statement and question and answer period.

Further details are available from Rev. Ralph C. Quellhorst, Northwest Ohio Association, 33½ S. Washington St., Tiffin, Ohio 44883.

BOOK REVIEWS

Protestant Diplomacy and the Near East
by Joseph L. Grabill. University of Minnesota Press, 1971. 395 pp. $13.50.

After fifty-seven pages of summarized history of the development of the "foreign missionary enterprise" beginning in 1810, and its relationship with the American merchant community in the Near East, Dr. Grabill writes an intensive and scholarly study of the interaction between American missionary and philanthropic activity in the Near East and the course of American foreign policy during the crucial period of the First World War and its aftermath up to 1927. By careful use of the archives of the Department of State and of the American Board (UCBWM) and of the Presbyterian Board of Foreign Missions, a well-documented picture is drawn of the interplay between Woodrow Wilson, the leaders of the Allied and Associated Powers, and the men directly responsible for religious and diplomatic activity in the Near East. The King-Crane Commission, the Judson Commission, the Near East Relief, the Barton Relief Commission and the Harbord Mission are recorded in detail never available to the general reader before.

It is to be noted that the figures large on the stage are mostly on the American scene, while the leaders "on the field" (with the exception of William W. Peet and Ambassador Morgenthau) stand in the background. The central figure is that of James L. Barton, the Senior Secretary of the American Board. He had the support and the admiration of the missionaries in the Near East, but what he did was fundamentally his duty as a Christian Statesman, and not part of "mission policy" per se. In modern terminology, it was the horrors of war and of massacre--highlighted by the political intrigue of European and Near Eastern powers--that "made the agenda" for the mission and its people during this dramatic decade.

This reviewer noted very few inaccuracies in the text; and such as there are lie usually in the illustrative and colorful "asides" rather than in the real substance of the book.

In addition to its value as a source of detailed information on events in the Near East in the era 1914-1927, Protestant Diplomacy and the Near East is a very informative case study as to how political decisions are made, how religion and culture interrelate, and how present problems are inherited from quite-accidental decisions made in former years.

A good book, and well worth reading.

Alford Carleton

A Sower Went Forth by Anna and Margaret Bechtold, 922 E. Linwood Blvd., Kansas City, Missouri. $2.00

This book is a translation by his two daughters of the letters of Conrad Bechtold to his mother in Germany, vividly describing the almost insurmountable obstacles of travel, language, health and isolation encountered as a young man of only 24 sent by the established Church of Scotland to begin mission work in the undeveloped jungle country of the Himalaya foothills. After only two years, recurring fever forced him to return to Germany, later to migrate to America where he served until the age of 75 as a pastor in the Evangelical Synod of North America. During these years in the pastorate, this expert linguist translated the four Gospels, several Epistles and some hymns into the Bodo-Kachari dialect and then made two trips back to India to visit the original mission station and to revise the translations. This is a challenging story of missions of a century ago.

Silas P. Bittner

ooklet on Evangelism

From 1967 through 1971 the Life of he Church Committee of the UCBWM Board f Directors has focused its attention n evangelism. After extended discussion t arrived last year at the following efinition: "Evangelism is word and eed which testify to and participate in he acts of God in Jesus Christ and call orth the response of conversion; conver- ion being understood as the continuing eorientation of individuals and communi- ies to the willing service of God."

The very interesting story of the evelopment of this definition, and a ook at some of the thinking that went nto it, has now been put into a booklet ntitled "Toward A Working Definition of vangelism." You may obtain a free copy y writing Rev. Alfred C. Krass, Consul- ant on Evangelism, UCBWM, 475 Riverside rive, New York, New York 10027.

WCCE Family Album (1889-1971) published by the World Council of Christian Education, Room 567, 475 Riverside Drive, New York, N.Y. 10027. $3.00

A pictorial history of the Sunday School movement and Christian education gatherings during the past 80 years, with a wealth of pictures and vignettes of world leaders during this time.

"The Liberation of Southern Africa," the theme of the September, 1971, issue of Trends, monthly magazine published by the Presbyterian Church (Trends, Room 200, Witherspoon Building, Philadelphia, Pa. 19107). 75¢.

An excellent issue on South Africa, Mozambique, Rhodesia and Angola, with helpful facts, figures and background material for the informed church member.

THE PAKISTANI REFUGEES

Excerpts from a report to Church World Service by B. Kenneth Anthony after a visit to Pakistani Refugee Camps near Calcutta:

"The Bangaon highway is twenty feet wide. ... Little straw huts, too low for a person to stand up in, have been put into every available space between the trees, for miles. I remember particularly one very straight ten-mile stretch, along which tens of thousands of people must be sheltered. A few lucky ones have bits of plastic over their little peaked thatch against the monsoon rains. ...

"The passer-by could not escape the wistful eyes of little children whose bloated bellies were a mark of kwashiorkor, the protein deficiency disease. Nor could he fail along the way to be cheered by the firelight from little family cookstoves, improvised from oil cans. Here was tragedy. But it was not panic. The impression I brought away was of strength and a brave people. ...

"The danger of a cholera epidemic was their first problem last spring and summer. A massive attack on the danger seems to have succeeded for the time. Eleven million inoculations in and around these new camps were a triumph in logistics and cooperation. ... One of the CASA medical teams on their best day in a single camp inoculated 12,125 individuals. The queues, it was reported, were a mile long. Church World Service has furnished five pedojects, worth $1,000 each. ...

"In so desperate a crisis, the scope of the first answers is easy and clear. There are relief needs now to be filled, bodies to be fed and housed and healed. ... Aid in the rehabilitation of the Pakistani refugees will be more difficult than their relief. They themselves must eventually make the basic decisions for their lives and for the use of the assistance that can be given them. ... Our concern as world Christians will be needed for a long time, but in ways that are more sensitive and less spectacular than at present."

CHRONICLE

ARRIVALS FROM THE FIELD

GHANA

Miss Esther M. Reimold of Bimbilla, N.R., on July 23, on the completion of 23 years of service as a teacher of Bible and English. On August 14 she married Mr. Tim K.E. Ayibor of Ghana.

INDIA

Dr. and Mrs. Theodore C. Feierabend and their youngest daughter of the Ludhiana Christian Medical College, on November 1, for a nine months' furlough.

JAPAN

Mr. and Mrs. Leonard C. Schrader of Kyoto, on November 1, on the completion of three years of service at Doshisha University.

Mr. and Mrs. Leonard C. Schrader of Kyoto are leaving Board service at the end of November. They had been on the staff of Doshisha University since 1968.

PERU

Rev. and Mrs. H. Allan Oliver and their two children of Lima, on November 1, on the completion of three years of service with the World Student Christian Federation.

RHODESIA

Mrs. Ian D. (Karin Fishbeck) Calvert of Mt. Silinda Secondary School, at the end of November, on the completion of two years of service as a teacher of English.

DEPARTURES FOR THE FIELD

GHANA

Mr. and Mrs. Guy E. Alling and their three children, on September 6, to Accra, after a three months' furlough. Mr. Alling works for the Church Hospital Association of Ghana (CHAG).

Mr. and Mrs. John W. Howe and their five children, on August 29, to Accra, after a three months' furlough. The Allings are houseparents of the Children's Hostel for missionary children.

MALAWI

Mr. and Mrs. Jack S. Lesshafft and their two children, on October 22, to Blantyre, after a five months' furlough. The Lesshaffts work for the Private Hospital Association of Malawi (PHAM).

DEPARTURE OF NEW APPOINTEES

GHANA

Dr. (Ph.D.) and Mrs. Richard E. Stenhouse and their three children, on September 28, for a regular term of three years to teach at the Evangelical Presbyterian Seminary in Peki Blengo.

JAPAN

Mr. Robert Stieber, in September, to teach at the Zenrinkan Community Center in Morioka. In associated service with the UCBWM.

BIRTHS

To Mr. and Mrs. Donald D. Hornish of Tarsus American College, Turkey, a daughter, Angela Carol, on September 23.

To Mr. and Mrs. Iseral W. Thomas of Mizpah High School, Micronesia, a son, George Henry, on September 24.

DEATHS

Miss M. Adele Wobus, a former missionary in Central India from 1907-1932 and 1936-1950 (39 years), died in Concordia, Missouri, on August 22. She was 91 years old.

Miss Wobus was involved in educational and women's work. She was also manager of the girls' schools at Raipur and Parsabhadar.

Surviving is a brother, Rev. Paul A. Wobus of Manchester, Missouri.

Dr. Roderick Scott, an educational missionary in China for 35 years (1916-1951), died in Claremont, California, on September 2. He was 86 years old.

Dr. Scott taught in the English Department of Fukien University, Foochow. He is survived by his wife, Agnes K. Scott.

Miss Kathleen Tremenheere, a former missionary in South India for 19 years (1907-1913, 1921-1934), died in Bath, England, on September 7. She was 84 years old. There are no known survivors.

Miss Tremenheere worked in Madura. Since 1923 she taught at the Lucy Perry Noble Institute.

Rev. Herman A. Feierabend, a former missionary in India for 45 years (1912-1957), died in Nashville, Illinois, on September 23. He was 82 years old.

Mr. Feierabend was engaged in evangelistic and general missionary work in Khariar, Orissa.

Surviving are his wife, Mrs. Marie Feierabend, two sons, Dr. Theodore C. Feierabend, a missionary in Punjab, India, and Rev. Herbert Feierabend of Wisconsin; and two daughters, Mrs. Barbara Ford of St. Louis and Mrs. Ruth Bergsma of Michigan.

Miss Ruth C. Cowles (R.N.), a nurse in South Africa for 25 years (1925-1950), died in Claremont, California, on October 2. She was 78 years old.

Miss Cowles was superintendent of the Alexandra Health Center and University Clinic in Johannesburg.

She is survived by a sister, Mrs. R.G. McCutchan, and two brothers, Dr. Raymond B. Cowles and Mr. Fred B. Cowles, all of California.

Miss Elizabeth S. Perkins, a missionary in Foochow, China, from 1907-1927 (20 years), died in Claremont, California, on October 9. She was 88 years old.

There are no known survivors.

CORRECTION

Miss Marian Cast, who was reported to have left the American Collegiate Institute in Izmir in the previous Whole Earth Newsletter, is still teaching there. Our apologies.

STAFF CHANGES

Rev. Oscar C. Nussmann (associate regional secretary for Latin America) retires December 31, 1971, after 12 years of service in the Latin America Department of the Board of International Missions and the UCBWM.

Dr. John A. Reuling (general secretary for mission) retires December 31, 1971, after 44 years of service in South Africa and in the U.S. (as president of Northland College, and with the American Board and the UCBWM).

WHOLE EARTH NEWSLETTER

Published quarterly by

Department of Interpretation
United Church Board for World Ministries
475 Riverside Drive
New York, N.Y. 10027

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for World Ministries
475 Riverside Drive
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